THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The last lesson a man ever learns is, that liberty of thought and speech is the right for all mankind; that the man who denies every article of our creed is to be allowed to preach just as often and just as loud as we ourselves."—WENDELL PHILLIPS.

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SALVATION FOR THE DEAD.

CHRISTIANITY of to-day, representing as it does the creeds and dogmas of a multitude of churches and religious organizations, may be properly termed "Spiritual Babel." There are many conflicting sects, each one playing its part on the stage of life, while combined they present a panorama of confusion to the casual observer.

Religionists, in general, try to portray to some extent the destiny of man after he leaves this sphere of action. Some contend that, through the atonement of our Lord, every person who merely believes (assents) that Jesus is the Christ shall be saved in His kingdom, regardless of the life that individual may have led while in mortality. In line with this doctrine is the one that would have us believe that babes, unless christened, will be forever cast out from the presence of God, while the criminal will be graciously extended the hand of mercy and saved in the kingdom of heaven, simply because that when confronted by death he naturally felt repentant. To teach such doctrine is sinful, when we consider that Jehovah cannot look upon sin with the least degree of allowance, and, on the other hand, that a child was His emblem of purity and innocence. However, the opinions of men amount to naught when they are contrary to the word of the Lord. Therefore, this truth must be obtained from other sources. The Christian world generally accept the Bible as the word of God and base their claims upon its teachings, so it is to that book we must appeal for the truth in regard to the eternal destiny of mankind.

First, let us consider the words of Paul, "For as in Adam all die,

even so in Christ shall all be made alive." (I. Cor. 15: 22.) It can readily be seen that just as universal as death is the lot of mankind through the transgression of Adam, so will be the resurrection of mankind through the atonement of our elder brother, Jesus Christ. "All" are included, not merely the members of one certain sect or denomination. We must remember, however, that the resurrection is no proof of salvation and exaltation, for we are told that after the graves are opened, the sea gives up its dead, and death and hell deliver up the dead which are in them; all are to stand before the judgment bar of God, to be judged according to their works, as recorded in the book of life. Again, it would be unreasonable and unscriptural to teach that the comparative few who have believed on Christ while in mortality are to be saved, while tens of millions of others, all children of the same God, who have never had the opportunity of hearing His name preached, are to be forever banished from the presence of the Lord. If this were the will of our Heavenly Father, He would fall far short of being a God of love, mercy, justice and truth, and One who is no respector of persons. He has in His great plan decreed that every knee shall bow and every tongue confess that Jesus Christ is Lord; but, to use Paul's words: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14.) There are some passages of scripture which explain the question very clearly, and portray the infinite justice and mercy of our Father in heaven.

Speaking of the fate of those who were disobedient and had transgressed the law, the prophet Isaiah declares "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isaiah 24:22.) For the Lord is "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isaiah 42:7.) Christ well knew that this was part of His mission, for, in speaking to the Jews, He said: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. * * * Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice." (John 5:25, 28.)

The thief on the cross was among those who heard the "voice of the Son of God," for he received the promise from the Savior, "To-day shalt thou be with me in paradise." (Luke 23:43.) The hypothesis of many people is that the crucified malefactor went straight to heaven, and by these words they seek to justify death-bed repentance, but there are no grounds for such an inference. The Savior explicitly stated to Mary that He had not yet ascended to His Father in heaven. This was the third day after His promise to the penitent thief. The question that naturally arises in

one's mind is, "Where had Jesus been, and why was the thief allowed to be with Him in whom there was no guile?" The conclusion is that paradise and the abode of our heavenly Father are separate and distinct. But we are not left in doubt, for the apostle Peter tells us definitely where the Savior's spirit went while His body lay in the silent tomb, and the purpose for which He went. He says, "For Christ also hath ever once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah," etc. (I. Peter 3:18-20.) "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." (I. Peter 4:6.)

Nothing could be more explicit, and all will readily perceive in the light of such scripture that it is the purpose of our Heavenly Father to grant every son and daughter of Adam the privilege of hearing and accepting the gospel of Christ before he or she is judged according to His laws. Having undeniable scriptural proof that the disobedient in the days of Noah were given the opportunity of hearing the gospel in the spirit world, it is only reasonable to believe that the disobedient in all ages will have the same great privilege extended to them, as all are alike the children of God, and He "is no respector of persons." It should be understood, however, "that God will force no man to heaven," but the same free agency granted to him while in mortality will be extended to him beyond the veil.

Again, hearing the gospel of Christ, and merely believing, will save no one, for Christ Himself has said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) All will agree that there is no salvation outside of that kingdom. "But, how can a spirit be baptized in water?" asks the objector, "for it hath not flesh and bones." This objection is soon overcome, for it is just as easy and as proper to baptize by proxy to-day for those who have departed this life as it was in the days of the Apostle Paul, who, referring to this principle asked: "Else what shall they do which are baptised for the dead, if the dead rise not all? why are they then baptised for the dead?" (I. Cor. 15:29.) Paul would not have propounded this question to the Corinthian saints, had no such ordinance as baptism by proxy for the dead been in vogue. This is the plan of our Creator, by which all mankind may be saved, not only those who heard Christ preached while in mortality, but also those who hear the gospel in the spirit world, depending, of course, upon their acceptance of its principles. The plan may be likened unto the law-making body of this kingdom. It would be impossible for each citizen to have a direct voice in enacting every law, so each district sends its

representatives to Parliament, who express the sentiments and voice of the people whom they represent by proxy.

No true believer in Christ should object to this principle of baptism for the dead by representatives on the earth, as it is scriptural and reasonable, and all Christians are ever ready to explain the vicarious atonement of Jesus Christ, whereby through the action of One, "the free gift came upon all men unto justification of life." (Rom. 5:18.) The atonement of our Lord was purely on the principle of proxy, and one in which we trust for our salvation in His kingdom.

Nottingham. WILFORD C. BRIMLEY.

"AM I MY BROTHER'S KEEPER?"

THE words of the beautiful hymn, "Let us treat each other kindly," have prompted me to write upon this subject. They are so expressive of a glorious truth that hours—yes years—could be spent in meditating upon their sacred philosophy, and even then its nearest vestures of beauty would scarcely be touched.

"Let us treat each other kindly,
We are friends united here;
Not in ignorance, nor blindly.
But by sacred ties most dear."

These sacred ties, extending as they do into an existence which antedates our entering this earthly sphere, and binding us as children to our Heavenly Father, bear record to our innermost soul that we are His children and He our Father in the fullest meaning that the terms parent and child can convey. "Our Father which art in heaven" is not simply a term of endearment, but the expression of a Divine truth. "Beloved, now are we the sons of God," says John, and in Paul's epistle to the Hebrew saints, in the twelfth chapter and ninth verse, we read: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" Oh, that all men had the gift of the Holy Ghost sufficiently to understand this truth as clearly as did Paul and others similarly endowed!

Having established the parenthood of God, it remains now to show that responsibility rests between man and man—better expressed as brother and brother—for we are all the children of our Father, whose throne is in the heavens, and whose loving parental arms never fail to assist those whose petitions are borne to His presence upon the wings of "faith believing, nothing wavering." It is with feelings of sacred reverence that I enter upon the consideration of this subject. I shall endeavor to draw examples from the reproachless character of our Redeemer, whose life I hold sacred as a criterion for erring humanity.

In effect, the Savior said: "The works that I do shall ye do also," and He gave many admonitions to His people that they live exemplary lives, "they may see your good works, and glorify your Father which is in heaven." Such a life of purity He led that in His hours of deepest sorrow and anguish He was able to exclaim, "Father, forgive them, for they know not what they do." No greater charge could be made against Him at the court of the Emperor Tiberias Cæsar than "He calls himself the Son of God." On the close of His earthly life, He ascended to the courts of glory and occupies a position on the right hand of His Father, but left behind footprints on the sands of time that many a forlorn and shipwrecked brother seeing has taken heart again, with an assurance that He is just and will forgive our follies if we take up our cross and follow Him. "As my Father has sent me, even so send I you," said Jesus before His ascension, to those apostles whom He had chosen and sent forth as living witnesses to the nations of the earth, to feed His sheep—to be their "brother's keeper."

Nature has impelling forces which are most strenuous, and if properly controlled become a wonderful asset to the builder of a good character; but sad is the condition of the individual who wrongly directs and controls those forces, for they become most destructive. What assistance is lent to man by properly controlling electricity! With what speed he can cover great distances by properly controlled fires, burning under boilers which produce steam—a propelling power! And by man's ingenuity how he works and controls these forces to the betterment and advancement of the race. But see that electricity flashing out amid the peals of thunder and see how in a moment frail man succumbs to those mighty, uncontrolled forces, carrying destruction with every advance! Or picture the fire removed from the engines and placed in the basement of a large establishment in one of the densely populated cities of the world. How soon that which had been man's servant becomes a most powerful foe.

It is the same with man's inherent spiritual nature. The spark is there; shall he place it in the confines of the fire-box of the engine, where he retains complete control, or amongst the refuse in the basement of the large establishment where destruction is inevitable? The child imitates that which he sees going on about him, and his environment largely determines his future. Man has grown in physical stature, but he remains as a child until he has mastered all things, until he becomes perfect as our Father in heaven is perfect.

Still environment has its influence, as expressed by Paul to the Hebrews: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Again, in writing to the Romans, chapter fifteen, first verse, he says: "We then that are strong ought to bear the infirmities of the weak and not to please ourselves. Let every one of us please his neighbor for

his good to edification." Another passage in the same epistle reads: "Let us therefore follow after the things which make for peace and things wherewith one may edify another." The point established by these scriptures is that no man stands alone in this world. "So we being many, are one body in Christ and every one members one of another." (Romans 12: 5.)

If we allow our minds to look beyond the veil of mortality and picture to ourselves that great and mighty throng assembled before the judgment seat of God, with the "Book of Life" being read in their hearing, and an account being rendered by each individual of the deeds done in the flesh. Perchance it is a father giving an account of his stewardship over his family. He says, "Lord, I have preserved those whom thou gavest me true and faithful. I have set them an example of purity; they are clean and pure—unspotted from the wickedness of the world. True, they have erred at times, because of the weakness of the flesh, but they have kept the faith and endeavored to live a righteous life. This is my report." "But," says the great Judge, "what reason can you give for your knowledge of purity and righteousness." I was taught it by my father, my mother, and those with whom I was associated in life. They told me of the life and atoning sacrifice of Jesus. These things I have known from my youth." We can almost fancy we hear the approving words: "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Thus we in our lives are continually exerting an influence over those we are associated with either for good or evil, and we are certain to be held accountable for the same at the final judgment. Each of us can therefore say in strictest truth, "I am my brother's keeper."

Edinburgh. LEO M. COOMBS.

OUR INHERITANCE.

WE who live in this twentieth century are rich beyond measure, for we have indeed a goodly heritage if only we will realize it and take advantage of our position. We are the heirs of all the ages past, and the pioneers of a great and glorious future. All the efforts of past generations and peoples have helped to fill our storehouse. In the realms of art, of literature, of science, and of music, great conquests have been made, the fruits of which are laid at our feet for our appreciation and our acceptance. It is not so long ago since these privileges, as far as they existed, were the exclusive possession of the few who could afford to obtain them; to-day they are the nation's birthright, and can be had by all who care to seek them.

The advent of the printing press and the locomotive has altered

everything, and both individuals and nations are, as a result, in closer touch with each other than ever before. But a few short years ago, comparatively speaking, knowledge was difficult to obtain, books were rare and costly, and travel impossible to the majority of people. To-day the flood-gates are thrown wide open, and all that is richest and best in the world's history flows freely in from every quarter, feeding our minds and enriching our lives, and its very abundance tends to make us somewhat apathetic, perhaps, just as in the past its scarcity made men greedy for knowledge.

Such a privilege as we enjoy in our day carries with it a heavy responsibility, and one which we should fully realize. That abuses should have crept in we cannot be surprised, and cheap literature of a flippant and useless kind is one of the greatest, and seems to have taken a strong hold with the masses; at the same time we have an abundance of priceless literature within the reach of all classes. Herein lies one of the greatest educative forces possible, the importance of which cannot be over-estimated.

And when we turn to religion we find that there is a spirit of intelligent understanding in our midst, and the realization of the fact that if it is to be of any value in our lives or to accomplish any good things in the world, religion must be a matter of deeds and actions, not beliefs and opinions. How great a stumbling-block is removed hereby it is scarcely possible to imagine, for it will affect all our actions in life, in secular matters (if such there be, which is open to doubt), as well as matters entirely sacred. Love to the neighbor means acts of love in daily life to all with whom we are brought into contact, and although we have largely failed in the past to grasp the real importance of this teaching, surely it is being brought home to us more fully every day, how the good and well-being of the one and the many is identical and inseparable in the very nature of things. A full realization of this fundamental truth is the true aim of all religion, all reform, and all progress, and it is our great privilege, who live in the To-day of the world, to help forward that glorious time when peace and good-will shall reign in undisturbed serenity.

How great indeed is your privilege to live in the light of present day knowledge, a knowledge which can make plain many things which were puzzles to you before, and which can help you to go forward into the future with confidence and hope, trusting in yourself and the Creator who rules over all.—FRANCIS S. BLIZARD, in *Epoch*.

WE could lose out of the world's life its few great, brilliant deeds, and not be much the poorer; but to lose the uncounted faithfulness of the millions of common lives would leave this earth a cold and dreary place indeed in which to live.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 29, 1912.

EDITORIAL.

"THE PEOPLE'S" ATTACK ON THE MORMONS—A REJECTED LETTER.

THE unfairness of the British press in general towards the Latter-day Saints is strongly emphasized by the action of *The People*, a London weekly publication, in rejecting a respectful letter addressed to the Editor by the undersigned. The full text of said letter is as follows:

August 8th, 1912.

Editor, *The People*, London.

Dear Sir,—In your Sunday edition, of July 28th, 1912, is published what purports to be an official warning sent to the "Mormon" missionaries at work in this country from headquarters, in which the fear is expressed that, owing to the vindictive campaign that is being conducted against the "Mormons" in this country at the present time, there will be a great falling off of converts to report. The elders are advised to be careful in their statements and to caution the converts against placing reliance in what is printed in the newspapers. Particularly they should be advised not to read *The People* newspaper, whose articles, by its Special Commissioner, against the Church, have done immense harm and raised much cruel persecution.

Now, Mr. Editor, it may be true that the articles written by your Special Commissioner have raised much cruel persecution, but it is nevertheless a fact that no such warning, or instruction, has been sent to the "Mormon" missionaries in this country from headquarters. As President of the European Mission, and the one and only man in charge of said headquarters, I positively deny the claim made by your Commissioner and challenge him to produce evidence showing that a warning to the elders was issued. It is beneath the dignity of an honorable newspaper to wage war on an innocent and unoffending people by the methods which you have adopted in this and in other instances. Is it fair or is it characteristic of the English people? Surely it is a poor cause that must rely upon falsehood and misrepresentation for its support. Your Commissioner drew altogether upon his imagination for the said warning to the elders, and then proceeded to build up an argument around it and drew therefrom a number of sensational deductions. Come, Mr. Editor, let us have the printed evidence or a frank apology and an acknowledgment that your Special Commissioner has been handing to the people "Simon-pure" fiction.

In keeping with the foregoing statement is the story furnished by your Special Commissioner, and published in the Sunday edition of *The People* of July 23rd and later issues, describing how Miss Mary Louise Taylor became the eighth wife of Bishop Lash of Salt Lake City. This incident, as

related, is quite sensational and doubtless proved interesting to your readers, but it is woefully lacking in at least one essential of a good story, and that is, it is not true. In fact, it is the rankest kind of fiction, being the product of a fertile imagination. It is perhaps sufficient to say that Bishop Lash is a phantom—he does not exist. No bishop by that name ever presided over a ward in Salt Lake City. Having resided there for over forty years, I know whereof I speak. The ignorance of the writer of this amazing fabrication is clearly shown by some of his statements. He speaks of the Bank of Zion in Salt Lake. There is no such bank. Services were not held in the great temple, as quoted by your Commissioner from the statement of Miss Taylor. And the "great organ (believed to be the finest in the world)" did not "peal out and lead the thunder of thousands of voices, all uniting in one of those 'Mormon' hymns which are a tribute to the genius of Eliza Snow, the poetess," for the simple reason that there is no organ in the temple. This building, of which Miss Taylor has shown such dense ignorance, is used exclusively for ordinance work. There being no services held in the temple, it naturally follows that no sermons are preached there.

In Miss Taylor's statement, the doctrine of transmigration of souls is attributed to the "Mormon" Church. Investigation will show that this anti-Biblical principle is foreign to the teachings of the Latter-day Saints. It has no place whatever in their creed. They believe in a literal resurrection, that is, that the body laid down in the grave will be taken up again, glorified and be retained by the Spirit, as a habitation, throughout the endless ages of eternity.

While it is true that the head of a ward in the "Mormon" Church is a Bishop, he is not in any way held responsible to the Council of Seventy, as stated, but is answerable to the President of the Stake, who in turn is answerable to the First Presidency of the Church.

Other inaccuracies and misstatements could be pointed out in the said romance, but I desist. The whole story is misleading and cruelly unjust, and is calculated to bring reproach upon a much maligned people.

Mr. Editor, the spirit of fairness, I am sure, will prompt you to accept and publish this communication, which is respectfully submitted.

Yours truly,

RUDGER CLAWSON,

President of the European Mission of the Church of Jesus Christ of Latter-day Saints.

It will be seen from this that the Latter-day Saints occupy quite a defenceless position, so far as getting their case before the public is concerned. Newspapers like *The People* publish most extraordinary and misleading statements relative to their views, life and manners, and then studiously but firmly decline to accept from the "Mormons" for publication anything that will throw light upon the subject, or that would have a tendency to correct the pernicious and lying reports sent out. To say the least, this is a vicious and degrading policy, and is responsible for much trouble, anxiety and persecution. Those who follow it are assuming a serious responsibility, which may be briefly summed up in

the pregnant words of the Savior when He said: "For with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured to you again." (Matt. 6: 2.)

The Latter-day Saints only ask a patient hearing and fair play, but they do not get it. Their motives, their doctrines, their lives are grossly misrepresented, and they are roundly abused in the bargain. People indignantly say, "Why don't you reply to these newspaper attacks? Your silence is positive proof of guilt." The answer is obvious. The door by which we seek to let in the light is closed against us.

Referring to the Sunday editions of *The People*, dated August 11th and 18th, 1912, it is pertinent to remark that more glowing and untruthful statements than those made concerning the "Mormon" temple ordinances and the treatment accorded "Mormon" wives could not possibly be imagined. The story is so monstrous that it carries with it its own refutation. To claim that such things as described could take place in the temple or that women could be beaten like dogs in an American city largely composed of non-"Mormons," who are responsible for the enforcement of the law, is an insult and gross libel upon the good name and intelligence of an enlightened, civilized people. A woman is just as free and safe from maltreatment in Salt Lake City as in London, and it is quite beyond reason to think that the people of England can be hoodwinked into believing the vile stories that have gone out about the "Mormons."

It is perhaps sufficient to say in conclusion that if one clear-cut, vicious lie can be nailed in *The People's* tirade against the Latter-day Saints, why then a grave doubt will naturally attach to all their statements. As President of the mission, I again positively deny that a warning was sent to the "Mormon" missionaries from headquarters as claimed and published by *The People*, and defy them to furnish the proof.

RUDGER CLAWSON.

Special Notice.—The above editorial, "*The People's* Attack on the 'Mormons'—A Rejected Letter," will be published as a four-page tract. Orders can be filled at this office at the usual price.

PRESIDENT BEN E. RICH IN MANCHESTER.

ON Sunday, August 11th, 1912, President Ben E. Rich, of the Eastern States mission, visited the Hyde branch (Manchester conference), and gave a very interesting address to the saints and friends. He compared the conditions existing in Hyde at the present time with those of thirty years ago, when he was laboring in that vicinity. At the present time Hyde is one of the largest and best branches in the Manchester conference, while at the time

of President Rich's ministry there the elders were being mobbed and stoned. The saints and friends considered it a rare treat to listen to President Rich, and all felt well repaid for coming out.

On Wednesday, August 14th, 1912, the elders met President Rich in Priesthood meeting and listened with interest to his comparison of missionary labors at the present time with those of thirty years ago. He related how the elders used to travel from one town to another, always intending to be at the home of some of the saints or friends at night. His remarks were very encouraging, and all present seemed to enjoy the many good things spoken by him. President Rich was invited to assist in an open-air meeting at Bolton in the evening, which he kindly consented to do, and it is believed much good has resulted. The crowd at Bolton Town Hall steps listened to his remarks with a great deal of interest, and after the meeting several people clasped President Rich by the hand, congratulating him on his address. His visit to Manchester was much appreciated by the elders, saints and friends.

ANTI-"MORMON" ROWDYISM AT BIRMINGHAM.

PRESIDENT ALBERT T. SMITH, writing under date Birmingham, August 23rd, 1912, says:

"We are moving into our new quarters here, and the fact getting noised around, we were bothered quite a little yesterday by a number of boys ranging from ten to fourteen years old. They would follow us around and call us all manner of names, and, in fact, they made it very unpleasant for us. With the approach of darkness the crowd began to gather, and between eight and nine o'clock they started to throw stones at the windows, and it was not long before they had most of them broken.

"We notified the police, and they were very active, but just as soon as they left the crowd came back again, and, notwithstanding all we could do, they broke the windows. We again notified the officers, who responded immediately and cleared the crowd. Today it has been very much the same, as they commenced to throw stones in broad daylight. I immediately went to the police station and laid the matter before them. The officers said they would do all they could for us, and since that time there has been one of their number in the street nearly all the time. It is now 8:30 p.m., and things seem to be quiet for a time. We are obliged to be here in order to protect the property; we are also sleeping here. We were not able to tell among the crowd who were throwing stones, and therefore cannot take any steps against the guilty parties.

"While I have been writing this letter we have had several stones thrown at the building, and some came through the broken windows, but the police have just moved the crowd down the street. The feeling here at the present time is very bitter, especially

among the lower classes, and it is owing to the meetings that have been held, where so many wicked falsehoods have been told concerning us. Then there are two different show houses presenting 'Mormon' plays, and between the acts they have one of the anti-'Mormons' give a lecture, and all this adds fuel to the fire.

"We are all well in Birmingham and rejoice in the work, and the present opposition makes us feel more determined than ever to make a stand for the truth."

PHYSICAL DEVELOPMENT.

THERE is one thought connected with the attention that we are now paying to the physical development of our youth that is extremely impressive, and that is the sacredness of the human body and the necessity there is for treating it as something holy and to be preserved and developed. This to me is beautiful, in contemplating the revelations of God pertaining to man, that one interest of the human individual is not neglected to the advantage of another interest, but the knowledge which God has restored to the earth in this dispensation of the gospel concerns itself with the physical, intellectual and spiritual salvation of man. In one of the revelations in the Doctrine and Covenants, it is written:

"Every man whose spirit receiveth not the light is under condemnation, for man is a spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

In this important passage we are taught the vast importance that there is in bringing about union of spirit and element, in which we learn that it is only by the union of spirit and element that man can receive a fulness of joy; and naturally, in thought, we link this declaration with that other declaration of the Lord's, namely, "This is my work and my glory, to bring to pass the immortality and eternal life of man."

And we learn from these great truths that the body of man, what we call the physical part of him, is a necessary factor in the perfection of the purposes of God with reference to man. We pass through birth and infancy and childhood and manhood, and finally through death to the resurrection of the body, to bring to pass the great purposes of God in the completion of man, and putting him in the way of progress, to which there is no other end, in which there are no ultimates, but eternal progression; and the body of man is to become an eternal temple in which the spirit of man shall dwell, and through which it shall manifest itself in that completeness that shall proclaim its kindred to the divine intelligences who

have attained unto their exaltation and glory. No wonder, then, that the inspiration of the Lord is operating upon the minds of His servants to devise ways and means by which this tabernacle of man shall receive due attention and care, and healthful growth and development, that it may attain unto all those possibilities, even as we desire that the spirit of man should be instructed and attain unto its intellectual and spiritual and moral development.

Development of the whole man, spirit and body, is becoming the slogan and spirit of our Mutual Improvement work, and I am satisfied that in following out these lines, and providing, through gymnasiums, through our boy scout movement, and, through the exercises that are being recommended to the youth of our Church, we are working in harmony with God and His purposes concerning the growth and development that He is looking for in this great latter-day work. The body of man, no less than his spirit, is to become holy and immortal; part of the immortal personage, when redemption shall be completed, consummating the union of spirit and body, the whole as indestructible as the spirit of man. That is what I understand immortality to be.

So, I would urge upon the officers of the associations to regard this work of physical development as a very essential part of our labors, and just as sacred as when our efforts are devoted to the spiritual and the moral. Of course it is a commonplace that a "sound mind in a sound body" is the acme of human desire; and the thought is growing that you cannot have a completely sound mind, nor can that mind attain to its best functions and highest development, without the accompaniment also of a sound body. And that, parents of the youth of Israel, is what we are working at in our play. We are not playing without a purpose. We are not seeking to take the youth of Zion and direct their physical activities in their amusements, we are not working at that, without a purpose, and that purpose is the development of the spirit of manliness in your sons and womanliness in your daughters. We anticipate great results from our efforts along these lines, and while I am not skilful in any exposition of the details that are being worked out by our athletic committee and by those who are sitting at the feet of our gymnasium instructors, I do want to say these few general words in behalf of this department of our activities, bespeaking in your mind a hearty reception of the effort, and the co-operation of our parents in assisting us along the lines of physical activities and development.

And, parents, do not suppose that because you found all the exercise that you wanted in the excessive labors and toils through which you have passed, that you can justify yourselves in withholding opportunities for the better physical development of your children than has fallen to your lot to enjoy. Take a wider view of life than that and say, if men who have been giving attention to these subjects, that look for the better physical and moral de-

velopment, have found more than my labor and toil have brought to me, then I want my son and my daughter to have the full enjoyment of all that has been discovered, and of all that has been devised for the development of a better physical manhood than has been known in the past. I believe that is the true spirit in which to look upon this effort for the physical development of the youth of our Church, that in all things physical, as well as in morals and in spiritual life, Zion may keep her place in this great modern world of ours, in leading the way to the development of better physical manhood and womanhood, and above all, holding before the view of the world this important truth, taught to the Church of Christ, that the body of man, as well as his spirit, is sacred and will become Divine.—ELDER B. H. ROBERTS, at M. I. A. Conference, June 9th, 1912.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home August 25th, 1912, per s.s. *Scandinavian*: From Great Britain—George M. Williams, James Ball, Albert Smith, J. Thurman Smith. From Sweden—Bengt Johnson, Frederick Thunell. From Scandinavia—Ernest A. Jensen, Ole C. Oleson, Stephen Chipman, William H. Squires, Eric Ludvigsen. From Switzerland and Germany—L. P. Vickers. With the company were twenty-three emigrants in charge of Elders Bengt Johnson, James Ball and William H. Squires.

South London Branch.—The members of the South London branch (London conference), held a very enjoying outing on Saturday, 17th August, 1912, at Brockwell Park, Herne Hill. About sixty saints and friends assembled and participated in the games, races, etc., organized by the president of the branch, Elder W. H. Allington. Several elders and friends from the North London branch, including President T. E. Briggs, were present. About six o'clock the party set down to a substantial "tea," and, after a brief interval, sports were again resumed, prizes being distributed among the juniors. The gathering dispersed about eight p.m., all expressing the pleasure they had derived from being present.

Baptisms.—On Friday, August 16th, 1912, a baptismal service was held at Grantham (Nottingham conference), when two souls were initiated into the fold of Christ in the River Witham, Elder Walter Rawlings officiating.

On Wednesday, August 14th, 1912, a baptism was performed in the sea at Blyth, when two candidates from the Gateshead branch (Newcastle conference), were added to the fold by baptism. Elder Matthew E. Barnes officiated.

On Sunday, August 18th, 1912, at "Glyn Dell," near Porth, South Wales (Bristol conference), three souls were initiated into the fold of Christ. Elder H. R. Thomas officiated; confirmed by Elders H. R. Thomas and L. L. Graham.

A baptismal service was held in the Gateshead Baths (Newcastle conference), Monday, August 19th, 1912, when four souls were added to the fold by baptism, Elder Matthew E. Barnes officiating.

A baptismal service was held in the West Hartlepool branch (Newcastle conference) on Wednesday, August 21st, 1912, when eight souls were added to the fold of Christ. Elder Cyril Duffin officiated; confirmed by Elder V. E. Gilbert.

District Meetings.—A successful district meeting was held in the York branch (Hull conference) on Sunday, August 18th, 1912, with President Bernard Parry and five traveling elders present. Meeting was called to order at 2:30 p.m. After the opening exercises, Elder E. A. Lemon spoke on the first principles of the gospel, proving that baptism was essential to salvation. President Parry showed that the Latter-day Saints are not teaching a new gospel, but the same one that Christ taught. Elder J. F. Holyoak took for his subject the resurrection. Elder Edward Williams said, because we do not fully understand the purposes of God, that does not make them impossible of fulfillment. Evening meeting commenced at 6:30. After the opening exercises and sustaining of the general and local authorities, Elder John F. Oleson spoke on the word of wisdom as revealed to the Prophet Joseph Smith. President Parry spoke on the principle of tithing and the blessings to be derived therefrom. The meeting was enjoyed by all present.

On Sunday, August 18th, 1912, two sessions of a district meeting were held at Carlisle (Newcastle conference). President J. Eugene Lichfield and seven traveling elders were in attendance. At the afternoon session, the general and local authorities were presented and unanimously sustained. President Lichfield welcomed all present and hoped they would be edified by coming to the meeting. A solo was rendered by Sister Margaret Smith, of the Blyth branch. Elder Louis L. Allen dwelt upon the apostasy and the restoration of the gospel. Reviewed the life of the Prophet Joseph Smith. Said the world may reject "Mormonism," but that does not prove it false. Elder Joseph Parmley proved that salvation for the dead is a Bible doctrine, and said that Malachi's prophecy had been fulfilled by Elijah committing the keys of the work for the dead into the hands of the Prophet Joseph Smith. The hall was filled when the evening session commenced at 6:30. Elder W. K. Lindsay spoke at length upon the first principles of the gospel, putting particular stress upon the necessity of yielding obedience to the ordinance of baptism. Sister Margaret Smith and Elder Louis L. Allen rendered a duet. President Lichfield discoursed on the Godhead. Said the God believed in by the Latter-day Saints is the

God of the Bible. He asked all strangers to give our teachings a candid investigation. Immediately after the evening service, an open-air meeting was held. Four of the elders spoke upon some of the principles taught by the Latter-day Saints. Much interest was shown by a crowd of people, numbering about five hundred, who listened to the remarks of the elders. A good impression was made, and a number of tracts and books were distributed.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XVIII.—EPISTLES TO THE THESSALONIANS.

Text: I. Thessalonians, II. Thessalonians.

I. GENERAL ITEMS.

1. Location of Thessalonica (See maps in Bible Helps.) (a) Previous worship. (b) Subsequent state of mind. (Thes. 1.)
2. Purpose of Paul's Epistles. (To encourage.) (a) Affirms his boldness in preaching the Word, despite the affliction suffered. (b) Was not burdensome to those to whom he preached. (c) Paul and his companions take great joy in the fact that the Thessalonians had received their message.

II. ADMONITION.

1. Abstain from various evils.
2. Cultivate brotherly love.
3. Cultivate faith. (a) Teaches the resurrection. (I. Thes. 4.) (b) Prepare for the coming of the Savior. (I. Thes. 5th chap.; II. Thes. 1st chap.) (c) Esteem those that are placed over you. (d) Items on repentance.

III. ENCOURAGEMENT.

1. Offers consolation to the troubled saints. (II. Thess. 1.)
2. Depicts evils that must come before the Second Advent. (a) "The mystery of iniquity doth already work." (2nd Chap. II. Thes.) (b) The apostasy predicted.
3. Cautions the saints to follow the example set by the apostle and his companions.

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